CANDOUR

Founded by A.K. Chesterton in 1953

To serve as a link between Britons all over the world in protest against the surrender of their world heritage

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Fiends & Their Friends Show Their Chutzpah

Mau Mau Beasts Claim Compo!

In 1952 a State of Emergency was declared in the then British colony by the Government of Kenya. An African secret society known as Mau Mau, largely based among the majority Kikuyu tribe, and whose aims included the removal of British rule and European settlers, had degenerated into the most violent sorts of barbarism, having begun by practicing black magic and the administration of blood oaths.

A London based "human rights law firm", Leigh, Day & Co. Solicitors, working in cahoots with the "Kenya Human Rights Commission" who in turn are acting on behalf of "The Mau Mau Veterans Association" issued a test claim on behalf of five "veterans" in London on 23 June, 2009.

The solicitor Martyn Day, who has, naturally, applied for legal aid said, "This will be the first time the British government has had to account for its terrible, terrible deeds. **This case is about justice for those individuals who had a terrible, terrible time. A number of them suffered from castration. Women suffered from horrendous sexual abuse. Many, many Mau Maus were beaten, tortured and killed. This case is about bringing all those issues before the British court and for a British judge to say, What we did was wrong."**

Scotland Yard is to investigate claims that British officials, troops and settlers were responsible for a catalogue of atrocities during the Mau Mau reign of bloody terror in the then British colony of Kenya more than half a century ago.

No one would deny that some excesses were committed against Mau Mau prisoners, particularly at the Hola Camp. The excesses were overwhelmingly the work of native troops outraged by Mau Mau atrocities aimed at them, their families and animals and frustrated by official refusal to sanction precisely the kind of treatment of which the British are now accused.

Apart from the obvious delight being taken by "the usual suspects" in yet another engineered opportunity to bash the tremendous achievements of the British and our Empire what an opportunity this is for White liberals and self-haters to revel in self-loathing and for *Candour* and its allies to expose them.

This is an extraordinary opportunity for us to engage in a broad-based campaign for truth in history based on a specific subject, place and time. To expose the realities of Mau Mau, the vileness of their blood oaths* and initiation ceremonies. To publicise the realities of their slaughter of white settlers and servicemen. To expose the torture and mass murder of tens of thousands of their fellow Africans, including black policemen, officials and tribal chiefs and elders.

Kenya became independent by 1963 and although the Mau Mau was effectively crushed by the British and loyal African troops by 1959 (for which white Liberal Marxists hate themselves and us even more) the Mau Mau remained proscribed as as terrorist movement in Kenya until 2003! Its atrocities did not cease at independence but continue to be committed today although the organisations latter-day successors are known as *Mungiki*.**

*(*Candour* reprinted the Mau Mau oaths in the Dec. 1997 / Jan. 1998 double issue. Please send £2.00 for a copy). I did not believe then that we had heard the last of Mau Mau or their supporters and apologists.

**Mungiki. Claim to have more than 1 million followers. God help Africa!

Much more on all this to follow in future issues of *Candour*.

Chutzpah?

Definition: "*Chutzpah*" is when a Jew who kills both his parents throws himself on the mercy of the courts on the grounds that he's an orphan."

Old Yiddish proverb.

Iran - Lessons in Democracy

By Dr. Sahib Mustaqim Bleher
http://flyingiman.blogspot.com

Posted: 24 June 2009.

The streets of Tehran are quiet for the moment, not because the UN Secretary General and US President Obama spoke openly in support of the Iranian people against the Iranian government, but because the Mousavi opposition realised that they were unable to back up those words with anything else.

Now, after the Iranian (Green. Ed.) version of the Ukrainian orange revolution (backed also by *Freedom House* an American/CIA front. Ed.) didn't succeed in bringing down a government that has long been an eye-sore to Israel, the US and their followers, foremost Britain, it may be time for some comparisons.

First of all, if any administration can be said to be out of tune with public opinion, the US and UK must come amongst the first. Obama is still riding a wave of support, but only because his predecessor was so immensely unpopular. When actions won't follow his words, the honeymoon will soon be over. In the UK, during the recent local and European elections the party of the **yet unelected British Prime Minister just about received 15% of the votes cast**, with the turnout being around 35%, in other words, only just over 5% of those eligible to vote supported him. Hardly a strong position from which to lecture the world on democracy. **In contrast, the turnout at Iran's presidential elections was around 80% and President Ahmedinejad secured 63% of the votes cast**, so more than half the country supports him. I know, it's hard to believe, how can the Iranians support somebody "we" the self-styled champions of democracy, don't like?

To put it all down to electoral fraud is ludicrous. Iran is not as advanced in pulling off the kind of scheme that saw George W. Bush Jnr. elected against all the odds. **They don't use electronic counting machines sponsored by the office holder. They still do a hand count, closely watched by numerous monitors. If the elections in Iran had been fraudulent, the figures would have been of the kind we regularly see from Egypt, that other "democratic" haven beloved by America.** Instead, Iran has been very open about the results, and those published about Iranian casting their votes from abroad are most instructive. Whilst one would expect Iranians in Europe or Australia to vote for Mousavi, it comes as a surprise that he also carried the vote in such supposed Islamic strongholds as Islamabad, Quetta, Lahore or even Kabul. Even in Jerusalem Ahmedinejad, no matter how vociferously he champions the Palestinian cause, fared poorly amongst his compatriots. On the other hand, he has support in Saudi Arabia. **No-one in their right mind, if tasked with engineering a result, could have come up with these figures. And the votes cast abroad would have been a lot easier to edit than those cast under the watchful eyes of monitors inside Iran.**

The simple fact is that if Ahmedinejad only presided over a country made up of the capital Tehran and expatriate communities scattered around the world, he would have lost. **But in Iran's hinterland he is immensely popular because, unlike Western prime ministers and presidents, he remains in touch with them and their aspirations.** And like it or not, they are also deeply religious. It is true that the Iranian economy is doing just as badly as, let's say, the British. Inflation is rampant, because the Islamic reforms of the revolution never extended to the financial system and interest has never been abolished. The economy remains strongly in the hands of a few powerful family oligarchies, and there is a high level of corruption. **But that corruption does not extend to the personage of the President who has an integrity that would make British MP's or the Italian PM Berlusconi blush in spite of their lack of shame generally.** Ahmedinejad refuses to be caught by the trappings of high office, does not wear a suit nor live in a luxury home paid for by the tax payer. **Nobody could accuse him of excesses of the kind which recently pushed British politics into a deep crisis.**

The US and UK may not like Ahmedinejad and prefer Mousavi, but in doing so **they cannot claim to speak for the Iranian people**. Western governments have a long history of viewing the world through their tinted spectacles and committing severe blunders by failing to understand other cultures. They expected to be welcomed by Iraqis as liberators and thought the indiscriminate bombing of Pakistani villagers should create stability in the region. (Did they really? Ed). It is too early to prove whether US clandestine operations were behind the opposition protests in the first place, hoping to unseat the Iranian government after having lost the appetite for another war, although **it is telling that the protestors always seem to have English placards to hand, as if they want to be seen by those outside rather than by their own people**. Be that as it may, I still lay the blame for the heavy price Iranians paid in innocent lives during those unrests at the doorstep of **Western governments and media for having hyped up the loser's hopes of getting the vote annulled.**

One could now talk about the heavy-handed response of the Iranian security forces in dealing with what were not merely peaceful demonstrations but an attempt to bring down the elected government. Here, too, Western hypocrisy abounds. The death of "Neda"* does the rounds of Youtube and Twitter because she was an innocent bystander caught up in the fray. **But doesn't that equally apply to Ian Tomlinson** whose death the Metropolitan police caused at the G20 summit? In response to that revelation British police arrested a dozen Pakistani students under pretended terrorist charges to divert attention.** The charges were subsequently dropped, but the students told they would be deported anyway as a security risk. **I don't remember UN Secretary General Ban Ki-moon offering similar advice to the British government as he did to the Iranian about use of force against civilians or a call for an immediate stop to politically motivated arrests.**

What we have, in sum total, is **another political blunder by Western governments and media, who by believing their own delusions** and openly showing their cards and bias destroyed the goodwill extended to them by the Iranian government after Obama's election. I guess from here its politics as usual.

*Neda Agha-Soltan. A young Iranian lady whose televised death was cynically 'milked' by the Zionist media in an attempt to create a "Green Revolution" martyr.

***Ian Tomlinson. A middle-aged newspaper seller walking home with his hands in his pockets during G20 demos in London smashed to the ground from behind by one, of many, masked police officers deliberately NOT wearing lapel identification numbers. Mr. Tomlinson died moments later from internal bleeding. Incident caught on camera.

No Conspiracies?

Consider the following words of Communism's father, Karl Marx, written in 1867.

"Owners of capital will stimulate the working class to buy more and more of expensive goods, houses and technology, pushing them to take more and more expensive credits, until their debt becomes unbearable. The unpaid debt will lead to bankruptcy of banks, which will have to be nationalised, and the State will have to take the road which will eventually lead to communism."

ST. EDWARD THE CONFESSOR

By Hereward More

St. Edward the Confessor

Although the precise date, and even the year, of St. Edward's birth are uncertain, he was probably born in 1005, 170 years after the first of the Danish raiders to reach England,on the Isle of Sheppey. His father was King Aethelred II, a man who provoked the most powerful feelings in his subjects, and was consequently both revered as an inspirational leader of men and reviled as a murderous despot. This made St. Edward the Confessor the grandson of St. Edgar the Peaceful, first crowned King of all England; and the nephew of St. Edward the Martyr and Edith of Wilton, St. Edgar's older children. Thus he was a scion of the most distinguished royal house in Christendom; seventeenth in line from Cedric, first king of the West Saxons, and able to trace his pedigree through some five and a half centuries. His mother, Aethelred's second wife, was Emma, sister of Richard II Duke of the Normans; and great-granddaughter of Rolf, the first of the Scandanavian leaders to govern what became Normandy as its Count. This Viking ancestry was clearly visible in St. Edward's height, his ruddy complexion, and the beard and long moustaches he wore in the Norse fashion.

Over the decades, large areas of England, especially in the North had been settled by Danes, content to live under their own laws and customs as subjects of the King of the English. The delicate balance between the two races had not been reached without much fighting and was ever in danger of being lost due to the Danes' failure to assimilate. Eventually, having reason to fear that they intented the overthrow of the Kingdom, Aethelred ordered the massacre of all Danish men in England in 1002. This aroused the lasting enmity of Sweyn Forkbeard, King of Denmark, who also ruled over much of Norway; and led him to plan a full-scale invasion of England, as opposed to mere coastal raids and limited incursions. When the final invasion happened, in 1013, Sweyn and his son Canute were assisted by the Danes who had survived the massacre in areas where they could not be killed because they outnumbered the English, and by the treachery of a number of English noblemen who mistrusted their own king.

Aethelred sent Emma, St. Edward and the young saint's younger brother to Normandy, before himself following them to France, where he was to gather a mighty army, consisting in large measure of Norwegians wishing to liberate their own nation from Danish rule. These were led by St. Olav, who went on to rule as king of an independent Norway before meeting a martyr's death. They looked naturally to the King of England for leadership because England had already assumed the position that that was to become familiar down the centuries. Her King was sovereign throughout the islands, exacting tribute from the rulers of Scotland and Wales-during his own reign, St. Edward would never fight a foreign enemy, but he intervened decisively in Welsh affairs on a number of occasions, and to establish Malcolm III Canmore as King of the Scots. The country enjoyed extensive historical, cultural and religious links with the continent, Scandinavia and what are now western Germany and the Netherlands had received the Christian faith from English missionaries; English bishops were welcomed at Rome and at synods in France and Spain and Englishmen had served as courtiers, or as envoys, at princely and royal courts across Europe and even in Constantinople. At a time when Northern Europe shared a common culture, and its people spoke languages so closely related as to be mutually comprehensible, England both led that culture as the most developed nation, socially and intellectual; and stood apart from it, in separation but not in isolation from the Continent, self-sufficient in all things but the Faith that bound her to the See of Peter. That self-suffiency had made her seem a prize for the taking by the Danes, but to the Norwegians, it made her an ally who could be trusted. Furthermore, Aethelred had always proved more than generous to Norwegians deserting the Danish cause and wishing to settle in England, or else to return to Norway in peace, as the earlier Norwegian king Olav Tryggvason had done after Aethelred had stood as his sponsor at his confirmation. He had even accepted into his service the Viking leader Thurkill the Tall, who had harried the coast mercilessly, and had led the raiding party which martyred St. Alphege in 1012.

Aethelred soon won back his Kingdom after winning back his noblemen to their natural allegiance by promising them reforms and the forgiveness of their treachery. He died in 1016, by which stage Canute had succeeded to the leadership of the Danish fleet harrying England while his brother reigned in Denmark. St. Edward's half-brother Edmund Ironside succeeded his father on St. George's day, and died (probably of poison) on St. Andrew's day; he spent the seven months of his reign fighting Canute, and was forced to sign a treaty with him, recognising him as his own heir. However, as the English crown could not lawfully pass outside the royal house, it was invalid.

The Norse saga recording the life of St. Olav gives us a picture of St. Edward at the age of about 11 joining Edmund and taking a full part in the fighting. We do not know whether

he was present at Edmund's great victory of Otford, when he drove the defeated Danish army across Kent, forcing them to take refuge on Sheppey; nor do we know if St. Edward shared in the defeat of Assandun that forced Edmund to sign the Treaty of Alney. We do, however, have a record of his first miracle - as befitted a boy whose hero was Tryggvason the Viking king, this was a prodigious feat of strength: In the thick of the fighting for London, the boy came face to face with Canute, and struck out with his sword; one of Canute's men thrust him from his saddle, but the saint's blow cut both saddle and horse in two! After Edmund's death, St. Edward and St. Olav fought on until the spring of 1017 before being forced to retreat back to France.

Between 1014 and 1017 St. Edward had moved frequently from England to the Continent and back again, now fighting, now raising allies, now advancing, now retreating, but now he began his long exile and would not see England again until 1041. After his half-brother's death he assumed the authority of King as of right immediately; both this and his devotion to St. Peter are proven by a charter he signed on Christmas Day 1016, promising land in England to the monastery of St. Peter at Ghent, where he had gone on a short pilgrimage or retreat. Later, he was to build his own monastery of St. Peter - Westminster Abbey - which was consecrated only eight days before his death in 1066.

Canute was succeeded by his sons, both of whom were childless. The younger son, Hardicanute, invited St. Edward to return, and when he did so in 1041 declared him to be his chosen heir as King of England. English law actually allowed the nobility to elect a king from the royal family, but St. Edward met with no opposition. He was crowned at Winchester on 3rd April 1043. The ancient bishop Beorhtwald of Ramsbury, who had been consecrated before St. Edward's birth proclaimed that this was the king he had seen in a vision long years before when he had prayed for the restoration of the House of Cedric. In it, he had seen St. Peter anoint St. Edward, assign him the life of a bachelor and measure out the length of his reign. St. Edward then asked the Prince of Apostles who was to succeed him in the Kingdom if he was a bachelor; the reply was that, "The Kingdom of the English is the Kingdom of God, and God has been pleased to make provision for its future."

Immediately upon succeeding Hardicanute St. Edward set about ensuring that his Kingdom would remain free and indepenent. In place of the (sometimes foreign) mercenaries and full-time paid soldiery of Canute's reign, he established strong land and sea forces organised on a territorial basis, so that the common people were trained and equipped to defend themselves from invasion; until prevented by age, he himself led training exercises every year. This prevented any further Danish incursions until after St. Edward's death. This, in turn, made possible the integration of Scandinavians into English society to a far wider degree than had occurred previously, because it meant that their allegiances would be undivided, and they would no longer be able to look beyond England for leadership or for assistance should they rebel. St. Edward deliberately encouraged this integration of peoples who were already closely related by retaining Danish and Norwegian nobles in his service (provided they were Christians); and in 1045 married the daughter of Godwin, the new King of Denmark's uncle by marriage, who had been created Earl of Essex by Canute.. St. Edward was to remain perfectly chaste throughout this political marriage, living the life of a monk, or a bachelor, as the prophecy had said. Godwin and his family were to plot against St. Edward's authority throughout his reign, and Godwin's son was to claim the throne on St. Edward's death.

The establishment of a citizen army, coupled with a vast reduction in the number of unnecessary royal servants and court functionaries enabled St. Edward to abolish national taxes; leaving only local taxation for local purposes and the annual tribute of Peter's Pence, which every Christian nation pays to maintain the growth and freedom of the Church, and which unrighteous monarchs had retained for their own purposes, and which was again to be taken by the Crown during later reigns. St. Edward's concern for the independence of his Kingdom extended also to the sphere of economics, in which his primary interest was to ensure the absolute stability that enables people to make confident provision for themselves and their families in this life, so that they need not be distracted from higher things by mundane cares. Consequently, he maintained a strict control over his currency at a national level, issuing silver coinage at a time when gold was subject to the supra-national control of a few banking families. He pursued an extraordinarily sophisticated policy to prevent inflation, which robs people of the value of their money as surely as highway robbery, and causes almost as much social insecurity. Along with monetary controls, he also took firm action against deliberately caused inflation, which is a form of the sin called 'usury'; and which St. Edward called 'the absolute root of all vices' in society, because it allowed a non-productive class to live by financial speculation, rather than hard work or honest investment in productive assets. In this he was literally centuries ahead of his time. *All usurers were banished from the Kingdom without exception.*

These policies brought about a tremendous growth in national prosperity, but alas, in many cases prosperity did not bring with it detachment from worldly concerns, it only bred avarice. In a vision on his deathbed, two long-dead monks St. Edward had known in his youth told him that all the magnates (the nobility and higher clergy) of the Kingdom, and many of the lower clergy and people were servants not of God, but of the Devil. Consequently God had cursed the land, and after St. Edwards death devils would come through the land 'with fire and sword, and the havoc of war'. In answer to St. Edward's prayer that the country should be spared, they replied with a complicated allegory, which St. Edward's later biographer, St. Ailred would interpret to mean that God's punishment would be cut short, and the sign that it was at an end would be the coronation of a descendant of King Aethelred's. This duly occurred - that king being none other than the one who had commissioned the biography!

The lesson we may learn from the life of St. Edward, as with many of the confessors (those saints who did not die as martyrs), is that it is possible to attain to sanctity in any honourable walk of life, from the highest positions to the most lowly; but from a consideration of his public life, his reign as King, we may come to reflect that detachment from worldly priorities need not mean detachment from material concerns. St. Edward fulfilled the duties of his kingly office to the very best of his ability, because he saw the responsibilities of his position as being the particular Cross which God had called him to bear - he did not become a saint by being a good king, he became a good king by being a saint. For St. Edward, the Catholic Faith permeated all aspects of life; there was no division between the sacred and the secular; the things of this life too were sacred, because they were from God and belonged to Him.

Examples of this saintly attitude may be found by a consideration of any aspect of the life of any genuine saint, because it is the essence of sanctity. So, turning away from the public life of St. Edward, and before we consider his devotional life and religious policy, let us consider his leisure hours. St. Edward enjoyed the simple life of a countryman. He ate simple, plain food, fasting twice a week on Wednesdays and Fridays from an early age, in accordance with Church custom. He enjoyed good conversations, especially with holy men. He avoided the more sophisticated pastimes that might prove to be occasions for sin, dancing, plays and the like. Instead, he amused himself in a decent and manly fashion with hunting; a contemporary noted that he loved the very sight and company of his hawks and hounds, and we often hear of him spending a day in the forest with trustworthy friends. Of all the pleasures known to man, hunting must surely be one of the greatest, if not the greatest of all; it is most certainly that most likely to become an all-consuming passion, filling every every waking hour, and many a dream besides. As such, it can pose a threat to a man's spiritual life (as can all the pleasures of this world); by tempting him to abandon or curtail his religious practice in favour of the chase, or by giving rise to distracting thoughts. St. Edward, however, was always alive to any threat to the life of the spirit, and overcame the danger of becoming obsessed by hunting in the same way that he overcame the danger of becoming obsessed by his temporal duties as King to the detriment of his faith - he sanctified it, and made a means of sanctification for himself. He began each day spent in the hunting field by hearing Mass, offering all the passion and the pleasure of the chase to God, and living each moment of the hunt through God, and for His Glory; in hunting a man feels most fully alive, an rejoices in the noblest expression of his animal nature, but for St. Edward those feelings of life and joy were made nobler still - he lived always in God, and rejoiced in the rational pleasure of knowing that all aspects of his life were ordered to his salvation. So it was that a possible temptation was incorporated into the simple and masculine spirituality that makes St. Edward such an attractive figure for us, as for his own contemporaries, who noted that he was, "remarkable for his manly strength, courage, determination, and vigour of mind; in short, he possessed all the desirable qualities"; indeed he did possess them all, and honed them in the hunting field, but he possessed much else besides, and knew what should be valued most of all.

If all his 'secular' life was lived in the presence of God, as an unending act of worship; in his spiritual life we find that same note of simplicity, and the same feeling that St. Edward knew his duty and tried to do it as best he could. He surrounded himself with the afflicted, the crippled and the blind, feeding the sick from his own hands; and on one occasion, in obedience to a vision of St. Peter, he carried a cripple through the streets on his back to the the derelict shrine he was to rebuild as Westminster Abbey, in order to effect the man's cure. Almost all St. Edward's miracles involved the healing of unfortunates whom he had invited into his household; or else, in the years after all whom he had known had themselves died, of the afflicted who joined the household he left behind him at Westminster Abbey.

England was recognised as being 'an Empire entire to itself; which is to say that her ruler, the King, held all the authority of the Roman emperors of old within his realm, and recognised no earthly overlord in any temporal matter. Yet in spiritual matters he was subject, as we all are, to Christ and His Vicar in Rome. This meant that the King exercised a mastery, but not sovereignty over the English Church; governing it, but not ruling it, as later kings and queens would claim to do. St. Edward had a great reverence not only for St. Peter himself, but also for the successor to the office the Prince of Apostles held; and he did all that he could to strengthen the position of the Pope by sending English bishops to papal councils, and by enforcing papal rulings within England (having assured himself that, as not infrequently occurred, the Pontiff had not been inveigled into giving false judgements by fraudulent testimony) even if they caused him great difficulty or personal loss. Above all else, St. Edward upheld the doctrine taught by the Roman Church as being the doctrine of the Church as a whole, and certainly of the Church in England. It was in his lifetime that heretics in France first dared to preach openly against the doctrine that at Mass the bread and wine offered by the priest are changed in substance to become the Flesh and Blood offered by Christ for our salvation.

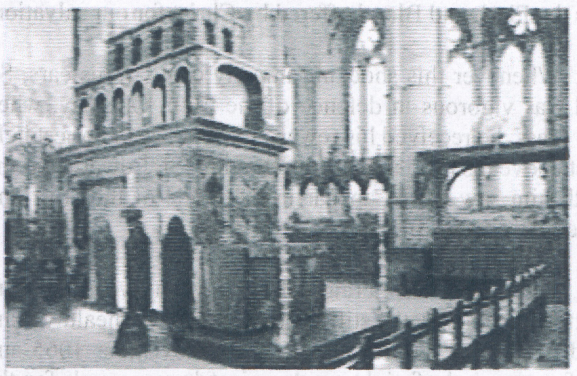
Whenever this shocking impiety came to his ears, St. Edward was vigorous in defence of the truth. One day, when hearing Mass, he received his reward for this - as the priest held the Host above his head at the Consecration, St. Edward and the earl with him saw Christ appear in the circle of the Host and offer them His divine blessing.

Eventually, after a reign of some twenty-years, at more than sixty years of age, the still strong and hitherto healthy King suffered a series of strokes beginning in November 1065 and lasting for a period of eight weeks - just long enough for the great monastery the King had founded to be consecrated before his death, which came in the night between 4th and 5th January 1066. We do not know precisely what St. Edward said on his deathbed because the only report was written at the command of his wife, and claims that he described her as having given him 'dutiful and loving service', despite her having been implicated in many of her family's intrigues - perhaps the writer was building on something the saint actually did say, such as an expression of forgiveness, or even of love in spite of everything (including her having only recently had his Northumbrian cousin Gospatric murdered). Certainly, the other words attributed to the dying King seem to ring true: "Do not weep, but pray to God for my soul, and give me leave to go to Him. He who allowed Himself to die will not allow me to die". It was also accepted by all that he made some indication that he intended to leave the Kingdom to Harold, Godwin's son and the Queen's brother; we do not know why, or on what terms; we only know that Harold was not of royal blood, and was never elected King, although he was accepted as such. Perhaps St. Edward remembered that, surrounded by his enemies, his own half-brother had willed away the Kingdom to preserve it from further warfare; and that God, in His Mercy, had restored to it its rightful King. Because he died at Christmas-time, St. Edward has often been associated with devotion to the Child Jesus, most famously in the Wilton Diptych painted in about 1380, which shows him and an earlier royal saint, St. Edmund, presenting the King of the day, Richard II, to the Blessed Virgin and the Holy Child. St. Edward was buried in his newly-consecrated Abbey of St. Peter at Westminster on 6th January, and his body lies there to this very day; Harold was crowned the very same day.

36 years after St. Edward's death the tomb was opened, and the body was found to be completely free from corruption; this gave a new impetus to the campaign for his canonisation, which finally took place on 7th February 1161. When a saint is canonised, his or her body is translated, or moved, to a new shrine above ground; this occurred on 13th October 1163, and it is this translation feast that is usually observed. 97 years after St. Edward's death his body still looked and felt like that of a living man.

St. Edward's successors faced continual demands to restore the laws of King Edward, and two of them passed decrees restoring the laws of his time; but that was not what the people meant by their demand, for St. Edward had been no law-giver. What they meant was that they wished to be ruled not by novel legislation or decree, but by their consent, and in accordance with their ancient customs; tempered by the justice and mercy of one who had shown them here below an image of the Reign of Christ the King of Kings.

* * * * *



Shrine of St. Edward in Westminster Abbey

Prayer for October 13th
(traditional language)

Oh God, who didst call Thy servant Edward to an Earthly Throne that he might advance thy Heavenly kingdom, and didst give him zeal for thy Church and love for thy people: Mercifully Grant that we who commemorate him this day May be fruitful in good works, and attain to the Glorious crown of thy saints; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God, for ever and ever. Amen.

Speak on, Bishop Williamson

There is a rather startling hue and cry for the head of Bishop Richard Williamson, the Society of St. Pius X (SPXX) bishop who doubts the existence of execution gas chambers in Auschwitz-Birkenau, and whose excommunication, along with that of his three brother bishops, has been lifted by Pope Benedict XVI.

Extraordinary misrepresentations amounting to false witness have been made against this bishop and World War II revisionists in general. Ignorant persons who have never read a revisionist text have concocted wild fantasies about the character of revisionists and what they believe.

Archbishop Marcel Lefebvre, the founder of the SSPX who was an implacable foe of Judaism, is being made out to be a prelate solely focused on restoring the old Latin Mass, as if that restoration alone, separated from all the ills that beset us, is a panacea. This is an error which Msgr. Lefebvre never indulged. He insisted on the Kingship of Christ in our culture and society. How can such kingship exist when an enormous homicidal gas chamber fraud shackles the minds of millions of Christians?

Some considerable portion of the constituency of the traditional Catholic movement consists of middle-class reactionaries and aesthetes almost exclusively concerned with protocol and looking good in the eyes of the Vatican and the world, so as to have at their disposal a lovely liturgy, music, incense, bells and candles. Christ's radical teaching is not part of their gestalt, and I venture to say they would be embarrassed by Him if He were among them today, since He had a tendency to utter harsh truths about Pharisaic Judaism in very public venues, something considered bad form for those engaged in lobbying the Vatican (and the Zionist media!) today.

Whether or no Bishop Williamson "denies" the existence of execution gas chambers operating in Auschwitz-Birkenau should not in the least effect his standing in the Church of Christ, or his right to speak, teach and publish, any more than Neocon Catholics who deny that the recent Israeli massacre of 1300 Palestinians, including 400 children, some of them burned by phosphorous poison gas (irony of ironies), lose any standing with the hierarchy, or their local church, with their abject denial of the Israeli holocaust against Arabs.

God said, "My ways are not your ways," but many of Richard Williamson's detractors imagine God to be as the Talmud envisions him, a subsidiary of the ruling Sanhedrin, the rabbinic judiciary before whom we are all expected to genuflect, swallowing their outrageous exaggerations and lies in order that we may be considered good little boy scouts.

One is free to reject or embrace Bishop Williamson's views, but we should all defend his right to express them, especially in light of the fact that some "Holocaust survivors" seem to think that their suffering under the Nazis (both real and imagined), gives them licence to massacre the indigenous inhabitants of Palestine with impunity.

If Bishop Williamson's courageous remarks, however ill-timed, cause us to think twice about the alibi for Israeli genocide, then people of good will should be heartened. Instead, we witness the sorry spectacle of prissy Catholic school marms frantically running amok, seeking to smooth the ruffled feathers of rabbis whose talons are fresh with the blood of Gaza.

Holocaustianity is the last truly believed religion in the otherwise agnostic West. Auschwitz has replaced the Resurrection as the central ontological event in our history, a substitution easy to prove: no one goes to jail for denying the Resurrection. Meanwhile, revisionsists are serving long prison sentences in Europe for doubting the homicidal gas chamber icon. Among those prisoners is the brilliant, former Max Planck Institute doctoral candidate in chemistry, Germar Rudolf.

Far from complementing Christianity, as the Vatican imagines, Holocaustianty is its deadly rival for the hearts and minds of mankind. The typical "ultimate lesson of the Holocaust" imparted in the synagogues dedicated to the Six Million idol which masquerade as "holocaust history museums," hold that the historic Christian faith, as recorded in the Gospel of John and implemented by the early and medieval church, inevitably fostered the "evil bigotry" that "paved the way for the mass gassings in Auschwitz."

In spite of the thundering anathemas of the prostitute press and the prelates of newchurch, how can any true shepherd submit to this false religion and its Orwellian "Holocaust" Newspeak, which at its core represents the pernicious and perpetual libel of Jesus Christ and His authentic disciples?

Speak On, Bishop Williamson, the victims of counterfeit-Israel desire that you give voice to the agony of the oppressed and the bondage of the free.

* * *

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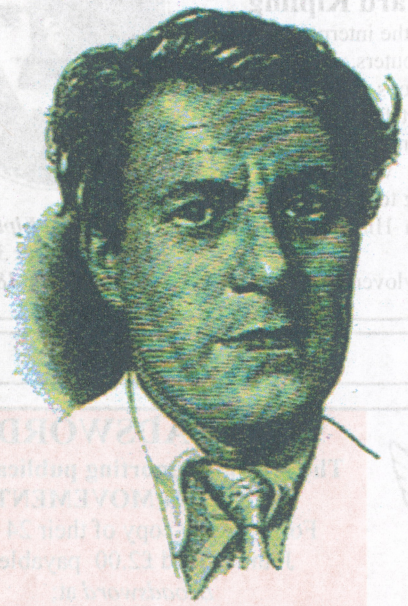
A.K. Chesterton's thoughts: On Douglas Hyde



Douglas Arnold Hyde (1911-1996)

12th August, 1965.

Dear Mr. Tolkien,

Please forgive this unconscionable delay in replying to your letter of August 1st, but in truth I have been up to my eyes in work connected with the inscribing and distribution of my book* and the correspondence that goes therewith.

Thank you very much for letting me see the cuttings which would appear to contain Douglas Hyde's view that the time is ripe to form a popular front between Catholics and Communists. I cannot say that I am particularly surprised because this creature's conversion in the first place struck me as being more than a little bogus.

In his book *I BELIEVED* he repeated a particularly obnoxious libel against myself which appeared in the *Daily Worker*, whereupon I 'phoned the publisher of the book and said I proposed to put the matter in the hands of my solicitors. Hyde immediately got in touch with me and asked me to lunch (he fumbled while I paid!) and said that he would ensure that the matter was put right in future editions, which has duly been done. But I conceived about as much liking for him as I would for an adder double-fanged and the antagonism was probably mutual. I took particular account of the fact that he got himself firmly established with the Catholic Church before throwing his Communism overboard.

During lunch I asked him whether, on his recent tour of Ireland, he had found much support for my friend the Reverend Denis Fahey. This led to an outburst from him about Fahey which decided me to bring the lunch to an abrupt end.

As you know, I am not myself a Catholic but most of my friends are and they are as perplexed as I am by the recent pro-Jewish sentiments expressed by the Hierarchy. I think you are right about infiltration into the highest levels....

With Best Wishes,
Yours Very Sincerely,
A.K. Chesterton.

**The New Unhappy Lords.*

Douglas Hyde joined the Communist party in 1928 at the age of 17. As was not unusual he had a comfortable liberal upbringing. Drawn at first to the Methodist ministry be became influenced by all sorts, from Indian nationalists to militant Welsh socialists. He was a most earnest recruit and soon tutor. Hyde immersed himself in the canon of Marxist-Leninism. Proving adept at undercover work in the ILP or Labour Party Hyde was also skilled at harnessing liberal or "progressive" opinion to some party-led campaign or other such as support for Republican Spain.

Rising rapidly through the Party Hyde joined the *Daily Worker* and as proof of his importance oversaw its preparations for illegal publication during the 18-month government ban in 1941-2. With the lifting of the ban Hyde became News Editor. He wrote vicious articles about rank and file fascists and former 18B detainees that left men and women destitute and homeless (a status he never reached himself). He later claimed he was becoming disillusioned with the Communist Party and attracted to Catholicism *at this time.*

Hyde, in his autobiography, *I BELIEVED** gives us an insight into how he operated as News Editor of the Communist Party's *Daily Worker* during WWII.

"....confirmed us in our view that the anti-fascist campaign I had built up was one of our biggest political assets and was therefore to be continued at all costs.

Another one-time fascist leader who had been released was John Beckett, who was associated with the Duke of Bedford. In my post one day came an envelope addressed to me, inside which, however, was a letter written to Beckett, confirming the booking of a room in a hotel in Scotland for a small meeting of members of his Party**.

A few days later I received a courteous note from Beckett in which he said that he was enclosing a letter which had come to him in an envelope bearing his name and address but the contents of which were clearly intended for me.

The security people at the post office, opening the correspondence of both communists and fascists alike, had, it seemed, had the two letters out at the same time and put them back into the wrong envelopes. (Stirring more like. Ed.)

Communists do not write courteous letters to fascists and so I did not return Beckett's letter to him. Instead, I had a crypto-communist at the appropriate date and time in the hotel in Scotland and was, in consequence, able to run an exclusive story of his Party's intentions."

This incident tells us rather a lot about Hyde. Perhaps though not as much as his contention in later life that his campaigning for Republican Spain "was not only the most memorable and personally satisfying but the best part of my life." Unlike Whittaker Chambers (see ads. pg 8.) Hyde refused to name names and protected his former comrades causing much long term damage.

That *I BELIEVED* became a Catholic textbook tells us a lot about the state of the Catholic Church at the time. Bruce Kent, the "Red CND Monsignior" and ex-priest, cited "Douggie" Hyde as a major influence in his life. What happened? They all proved to be fragile. Breakable or mouldable. It appears that Hyde later spent two and a half years in Asian prisons working for the release of political detainees and that his influence helped shaped Amnesty International. Who, doubtless, will now champion the Mau Mau from the rooftops!

Hyde on his last hospital admission form listed himself as an "agnostic Christian".

**I BELIEVED: The Autobiography of a Former British Communist* by Douglas Hyde. (First published 1950. Quote taken from 1952 Reprint Society edition).

** The original British People's Party.

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(Editor: Colin Todd)

Candour Extra

Subscribers Only **July 2009**

Another Soldier Leaves the Battlefield on his Shield

Colin Jordan 19 June 1923 - 9 April 2009

John Colin Campbell Jordan was born in Birmingham, England, the son of a postman. He was educated at Warwick School and in 1942 was called up and served in the Royal Army Educational Corps. After being demobbed he went to Sidney Sussex College, Cambridge, graduating with 2nd class honours in history.

At Cambridge Jordan had formed a "Nationalist Club" and may have joined the short-lived British People's Party. He became a schoolmaster, teaching mathematics at a Coventry secondary school. Making contact with Arnold Leese (Leader of the pre-war Imperial Fascist League) Jordan became an avid disciple. The Britons printed some of his booklets at this time. He joined the League of Empire Loyalists (LEL) led by A.K. Chesterton and was Midlands organiser around 1955-6.

In 1956 the mass-murderers Bulganin and Kruschev of the USSR were given the red-carpet treatment by the "British " government including a State Banquet. The LEL were vigorous in their activities of protest. Colin Jordan was in the front line and was arrested outside Victoria Station with Miss. Leslie Greene, the League's Organising Secretary, for using a portable amplifier, to denounce Sir Anthony Eden as he "shook hands with murder". They were attacked by a communist mob.

There were tensions in the LEL by then. AK's success had been in recruiting the first of the post-war generation of activists. AK concluded an article in a *Candour* 27 April 1956 article by writing;
"KEY TO THE FUTURE. There is evidence that undegenerate Britons have been thrilled by such exploits (this includes many 'actions' of the LEL .Ed) and by this further evidence that a real British resistance movement exists. There is also evidence that some of the non-starters and quitters, seizing upon the Victoria Station episode, have again justified to themselves their craven futility by speaking in horror of "street brawls". Our national future depends upon which of these types of mind prevails." A.K. Chesterton.

Quite! The problem however was in mixing oil and water. The "Young Turks" such as Colin Jordan, John Tyndall, Martin Webster and others saw themselves in what they regarded a rather "Colonel Blimpish" organisation. Such is the arrogance of youth!

Jordan left the LEL when Leese died in '56 and his widow effectively made him Leese's heir. He formed the White Defence League (WDL). After a succession of mergers, splits and the formation of different groupings he formed the National Socialist Movement (NSM) which staged stunts that brought massive publicity way out of proportion to the number of members of the group.

Free Britain From Jewish Control was the massive banner behind Colin Jordan at the foot of Nelson's Column when he addressed a crowd of thousands of friends and foes in Trafalgar Square in July 1962 at a rally organised by the NSM. The rally, perhaps not surprisingly, ended in violence and later Colin Jordan and John Tyndall were charged for "using insulting words likely to cause a breach of the peace". This resulted in prison sentences of two months and six weeks respectively.

Further, worldwide, publicity came with the NSM's next stunt. Smuggling Commander George Lincoln Rockwell, of the American Nazi Party into England.

Mr. Jordan formed the British Movement in 1968 and left in 1974.

It is an understatement to say that Colin Jordan was an extraordinary man. In old age he was unrepentant and unapologetic. His utter contempt for the democratic "process" and all politicians many of us surely share. He continued writing and publishing until his death. In later years, and in failing health, he faced repeated police raids on his home and seizure of his vast political archives. I hope that there will soon be a booklet reprinting the VANGUARD theory from his writings in his bulletin *Gothic Ripples*.
Colin leaves a wife and step-daughter.
Colin Jordan. SALUTE!

A Popular Myth.?

In the early 1990's I obtained a video tape copy of a famous film titled "*It Happened Here*". Some seven-eight years in the making by Kevin Brownlow and Andrew Mollo. (First released 1967?) It is about what Britain could have been like if Nazi Germany had successfully invaded Britain. I sent a copy to Mr. Jordan for his opinion and asked if he knew any of the people involved. I asked the question because there is a section of the film in which those purported to be post-war British fascists are given free reign for some 6 minutes to speak. I received a courteous reply as always and he told me that he and his friends who had seen the film did not recognise anyone on screen (I shall try to find the original correspondence). This begs the question. Where do the reports that Colin Jordan appeared in this film come from? Please let me know. I will publish any information. Who were the "fascists" who *did* appear if any?

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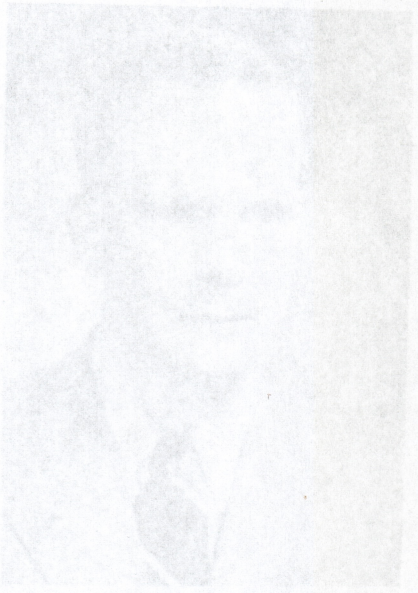

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